

THE
MISSIONARY RECORD

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EDMONTON, ALBERTA

OTTAWA, CANADA

MARCH, 1953

ASK GOVERNMENT RESPECT JAY TREATY



Hockey Whoop-Up — Fred Sasakamoose, 19-year-old Cree, was made an honorary chief of the Cree Indian Tribe at a Western Junior Hockey League game in Edmonton. Here Sasakamoose, Moose Jaw Canuck forward and the only member of his race in Western junior hockey, kneels on ceremonial blankets while Miss Morning Star adjusts a feathered war bonnet. Chief Red Wing of the Hobbema, Alta., reserve, gives his ceremonial address, and Miss Rainbow holds a peace pipe. Sasakamoose was named Chief Running Deer, but he failed to score a point as Canucks lost 5-1 to Edmonton Oil Kings.

Successful Road Builders

VICTORIA, B.C. — The prowess of an Indian who goes by the name of Radar Joe was brought to the attention of the British Columbia legislature recently.

Residents of Bella Coola, 250 miles up-coast from Vancouver, last year started on their own construction of a rough road over the coast range to give Canada a third outlet to the Pacific.

No formal survey of the 32-mile route has ever been made. Radar Joe, who has an unfailing sense of direction, pointed out the way for the lead bulldozer.

Works Minister Philip Gaglard said the government is so pleased with the road-building initiative of the Bella Coolans that it is sending them a cheque for \$20,000 to continue the work.

STILL FREE OF CLAIMS BY WHITE MEN

BILL WITHDRAWN

OTTAWA (C.P.) — Senator G. H. Ross agreed on Feb. 11, at the request of the Government to withdraw a bill proposing that the property of Indians be subject to legal claims by white men.

Sen. G. H. Ross (L.—Alberta) agreed to the withdrawal after Sen. Wishart Robertson, Government leader, spoke against the measure.

Under the present Indian Act the real or personal property of Indians on a reserve is not subject to such claims other than by another Indian.

Senator Robertson had said the North American Indian Brotherhood protested against the proposed change. The Brotherhood affirmed it would break a pledge given the Indians on revision of the Indian Act in 1951 that no amendments would be made with-

out the Indians themselves making representations.

This pledge had been given to the Indians by Citizenship Minister Harris.

Sen. Robertson said opening Indian possessions to claims by whites might subject them to the wiles of "high-pressure salesmen" and might lead them to run up huge bills on credit buying. At present they were protected from these dangers.

In sponsoring the bill previously, Sen. Ross spoke of Indian car drivers who escape liability in accidents because their property cannot be attached.

Test Case Against U.S. Customs Barrier

EXCHEQUER COURT WILL DECIDE

Are Indians subject to Canadian customs and immigration examinations at the border?

This is a question to be decided in an Exchequer Court test case this spring when Louis Francis of the P.Q.'s St. Regis reservation will claim duties, paid under protest, to Canadian officials at the border.

The Indians' case is based on the Jay Treaty signed between England and the United States in 1794 and 1796 which reads in part:

"No duty of entry shall be levied by either parties on paltries brought by land or inland navigation into the said territories respectively; nor shall the Indians passing or re-passing with their own proper goods and effects of whatever nature pay for the same any import or duty whatever, but goods in bales or other large packages unusual among Indians shall not be considered as goods belonging bona fide to Indians."

Collections are being taken throughout reservations in the Quebec border district to fight the Francis case.

"This case is of vital interest to every Indian," Chief Joseph Beauvais of the Caughnawaga reservation told a council meeting there recently, "and we must do all we can to see we win our rights."

Chief Beauvais said the United States Supreme Court 28 years ago upheld the right of Indians to cross into the U.S. without immigration examination in the

case of Paul K. Diabo, presently on the Caughnawaga reservation.

"The Diabo case was fought at great expense to the Indians," Chief Beauvais said, "and we are afraid this will be the same."

An Indian delegation recently went to the United Nations to petition for their rights under the Jay Treaty.

"Whatever the decision of the court," Chief Beauvais said, "we expect it to be appealed. That is why the members of the reservation must support this cause with large donations."

The U.S. Federal Government wants to withdraw from administering American Indian affairs, turn the program over to the states in which the Indians live. Indian resistance is slowing the changeover.

A FEATHER IN HER CAP



Miss Muriel Hill

Sixteen-year-old Muriel Hill, a full-blooded Mohawk Indian from Brantford, Ont., will blaze a trail for the Coronation June 2. She is one of 50 Canadian girls chosen to spend a month touring Britain as guests of W. Garfield Weston, Canadian-born British industrialist. One of the most-prized memories of the trip will be a first-hand view of the Coronation. Here Muriel, whose family lives on the Six Nations reservation, spends a little time boning up on Indian folk-lore in Martin's Mohawk Museum at Oakland, Ont., in preparation for the exciting trip ahead.

INDIAN RECORD



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Thrift in Indian Administration

EVER since Hon. Douglas Abbott has tabled his "sunshine budget", the press throughout the country has been given to a violent rash of editorializing on the values and evils of saving money within the different Departments of our Federal Government. It is not our purpose to take issue in the matter, nor even to add a single cheer for one side or the other in the political football game now going on across Canada.

Nevertheless we feel it is our duty and our right to offer some comments on the subject in as much as it affects the welfare of the Indians.

It is a standard accusation levelled at the present administration that the number of civil servants highly exceeds proven requirements. We are not in position to pass judgment on this as far as the other Departments are concerned. But with regards to the Indian Affairs Branch, we are positive that in general the opposite could be easily proved. Most of the senior officials we know in the Capital and across the country are definitely hard up for staff and cannot cope with the ever increasing amount of their work. Hence all kinds of unavoidable delays in many vital sectors. These officials are then blamed for inefficiency, we think rather unfairly.

If some critics of the government would give themselves the trouble to scrutinize the estimates and financial administration of the Indian Affairs Branch, they would soon realize that at least one sector of the Government practises the thrift which is so strongly advocated. In fact, it is our impression that at times this policy is carried just a bit so far as to be detrimental to the Indians.

If we were in the arena ourselves, we would perhaps be inclined to accuse the Government of short-sightedness and pettiness in not providing fully, wholeheartedly and immediately for the educational and welfare needs of the Indians. As a genuinely political connotation, of course, we should remark that this takes place because the Indian Affairs Branch is not a vote-catching proposition. Heavens forbid, however, that we be inflicted with such electioneering insight!

Even though we are in favor of a thrifty administration, with all self-respecting citizens we definitely do not care for excesses when it comes to solving the Indian problem. There is such a thing as a long-range economy, as all private businessmen know. It might appear expensive at first to enlarge the present set-up with the addition of more experts, so as to bring about Indian self-administration, according to the provisions of the new Indian Act. But in the long run, it would certainly relieve the present burden of the Canadian tax-payers and this would achieve permanent results.

A. R.

WESTERN ONTARIO HOCKEY TOURNAMENT

Congratulations to the officials who put over the recent hockey tournament in Western Ontario: Indian Agency Superintendents Lockhart and Swartman, together with the residential school principals, the Kenora Rink Co., the Kenora Kinsmen Club and Dr. A. D. Ferguson.

Border-crossing Redmen

If treaties were enduring, and immune to legal modification, Canadian Indians who are challenging the duty-collecting rights of the Canadian government would appear to have sound ground to stand on.

Treaties have not worn well in recent years, however, and, as for the law, it must be left to the highest courts in the land to interpret their application to border-crossing redmen.

* * *

Exemption from customs charges is specified in the 18th century Jay treaty, and this right was upheld by Quebec courts in a test case more than a quarter of a century ago. So, we believe, was the right of Indians to cross the international boundary without formalities, regardless of immigration regulations.

We wonder whether this court-upheld Indian freedom survives today in the face of border inquisitions instituted by the U.S. in the name of security.

Indian Rights

(Windsor Star)

When a Saskatchewan Indian was fined for killing a moose out of season in a forest reserve, he appealed the case, and produced a 79-year-old treaty to support his hunting privileges.

He stands an excellent chance to win, because the rights of Indians are taken seriously by the courts, where those rights can be established.

Indeed, if the Indians had properly drawn and identified records of all the rights promised them, there is very little they could not do legally.

Their agreement was easily bought through undertakings that sometimes were not taken seriously by the paleface co-signers. Where those documents have been lost, the Indians have little redress; but where they can produce the venerable agreements, the official reaction is to honor them.

A large part of the Indians' trouble, in their days of great land owning, was the cupidity or incompetence of their chiefs, who signed away vast areas of common land for much less than its worth. They have small redress today against such wrongs as that.

Education

The term "Education" has been derived from the Latin "Educaere" which means to teach, to nourish, to bring up, to rear. It has been described as a way of living, a development of social efficiency, or as a process of adjustment.

Education involves the teaching of children so that the results may be the harmonious development of all their powers and capacities, for the future life in this world that they must endure, and also to prepare them for the next, the end, for which they were created.

The education system that we have here in our fair and vast Dominion, is one of a fairly high standard. There still are people who are carrying on the process of amelioration of our system and also raising our standard, but of course, they don't want to be too exorbitant.

Unfortunately, however, there is sometimes a little dissension between teacher and student. This is due to certain reasons such as favoritism, personal ways of teacher, system of teaching, excessive homework, etc. These all lead to little expostulations, then deeper and deeper into the clutches of disaffection until finally in the student is installed a deep rancour towards his teacher.

This is one of the unavoidable defects of education ever since its conception. Despite the unavoidability, steps should be taken to at least ease up the situation as this is a menace to our system, our standard and, our school morale.

(Ken Goodwill, Gr. XII)
Lebret, Sask.

Chiefs Elected At Caughnawaga

CAUGHNAWAGA, P.Q.—Chief Councillor, Joseph A. Beauvais. Councillors: Section 1, Harry Beauvais, Angus Dell; Section 2, Tom Two Rivers and Joseph D. McComber; Section 3, Joseph A. Beauvais (Chief) and Jos. Albany; Section 4, Paul K. Diabo and Mathew Deer; Section 5, Joseph Delisle Jr. and Frank Goodleaf; Section 6, John Woodland and John Lawrence.

CORONATION DAY

The Caughnawaga council meeting considered recently a demonstration the day of the Coronation to show their allegiance to the Queen.

Ernest Jacobs, Second World War veteran, proposed plans for a large fireworks display which was supported unanimously by the Indians at the meeting.

B.C. Woman Gets Indian Affairs Post

VANCOUVER, March 2.—Miss Phyllis F. Grant, of Vancouver, has been appointed supervisor of all social workers of the Indian Affairs Branch of the Citizenship and Immigration Department, it was announced today.

For the last 2½ years, Miss Grant has been a social worker for the British Columbia Branch of Indian Affairs.

ACKNOWLEDGMENT

FORT ALEXANDER, Manitoba.—We wish to acknowledge the fact that Misses Teresa Bruyere and Therese Guichon, both of Fort Alexander Indian Residential and Day School, respectively, were the correspondents which sent us the news which we published in the February issue of the Indian Missionary Record, on page 4.

We wish to add that Brother Morin, O.M.I., has erected the Fort Alexander skating rink, with the help of the school pupils.

For more Fort Alexander news, see the M.A.M.I. column on page 7.



Chiefs of Eastern Canada's Iroquois Indians discuss their million dollar claim against Vermont. Chief Poking Fire holds the peace-pipe with U.S. lawyer, Ronald E. Stevens. Looking on at the recent Caughnawaga pow-wow are other tribal chiefs. The Iroquois want settlement for hunting grounds taken over by the State.

Sask. Authority Challenged

REGINA, Feb. 24.—A battered tin tube containing a faded copy of an Indian treaty signed nearly 80 years ago was produced yesterday in Saskatchewan Court of Appeal.

Thomas Strongquill of the Keeseekoos Indian Reserve was challenging the right of the Saskatchewan government to stop him killing moose where and when he chose. He appealed a \$150 fine imposed for killing a moose out of season in a forest reserve.

Strongquill's counsel contended that his client still followed the Indian's way of life and that the treaty signed between Queen Victoria and the Indian chiefs in 1874 gave him the right to follow that way of life unrestricted.

He also argued that the natural resources agreement signed by the provincial and federal governments in 1930 gave the Indian the right to hunt on Crown lands during all seasons.

Crown counsel contended the agreement said the Indian could hunt on "unoccupied" land. But a forest reserve was an "occupied" area. The court reserved its decision.

Full Citizenship Rights for Ontario Indians Under Study

TORONTO, Feb. 28.—Ontario Indians will be given the right to vote and allowed to buy liquor under legislation being prepared by the province in its current session.

The provincial bill follows legislation passed last year in the House of Commons giving Indians the right to vote federally.



Superintendent Olson cuts the ribbon at the official opening of the new Fort Alexander rink.

Chiefs And Councillors Elected

Pemberton, B.C.

Pemberton Indian Village and D'Arcy Indian Reserve voted for the first time under the provisions of the new Indian Act for Chiefs and Councillors on Jan. 20th.

Forty-seven-year-old Johnny Andrew is the new Pemberton Chief, succeeding Chief Paul Dick who has retired. Chief Johnny Andrew, a step-son of Charlie Wallace, is one of the most successful of the younger generation of Indians in B.C.

The new chief has a family of eleven children. Leslie and Nicholas, the two eldest, are completing twelfth grade, and his daughter, Alma, is in eleventh grade at St. Mary's Mission High School, Mission City.

Five Councillors were elected at the same time—Adam James, Stephen Pascal, George Phillips, Francis Wallace and Baptist Ritchie.

D'Arcy, B.C.

At D'Arcy, on January 22nd, Mr. Edward Theverge Sr., was elected chief of the Anderson Lake Indians with councillors Casper Charlie and Alex Barney.

Chief Edward is a grandson of Hunter Jack, the well-known Tyee of the Bridge River valley. Hunter Jack was renowned for his exploits. He was the personal guide for Governor Seymour who occasionally made hunting trips to Bridge River. On leaving, Governor Seymour presented Hunter Jack with an Admiral's uniform and a sword as a mark of his personal friendship and esteem.

Mr. P. P. Henson, Assistant Superintendent Vancouver Indian Office, presided as electoral officer.

Penticton, B.C.

PENTICTON, B.C.—Jack Alex succeeds Gideon Eneas as new Chief of the Penticton Band; Mrs. Louise Gabriel, was also elected to the office of Councillor, along with Mr. Felix Lezard. It is noted that Mrs. Louise Gabriel is the first B.C. Indian woman to be elected as Band Councillor.

Woman Elected Chief

A Chief in the person of Mrs. Grace Vickers was elected at Kitkatla at the same time that Mr. Russel Gamble, James Nelson and Chester Bolton were elected as Councillors under Section 73 of the revised Indian Act. Kitkatla has a population of 380 and the election was a most interesting event with a large turnout of both men and women.

Sunchild Cree

ROCKY MOUNTAIN HOUSE, Alta.—John Lagrelle has been recently elected Chief of the Sunchild Cree Band, along with Jim Redcalf and Louis Yellowface as Councillors.

John is a son of Joseph Lagrelle whose father Jean-Baptiste Lagrelle was given the name by the noted missionary, Father Lacombe, O.M.I.

John is a grand nephew of the famous Cree Chief, "Poundmaker".

Pasqua, I.R.

MUSCOW, Sask.—New Chief: Thomas Chicoose; councillors: Mrs. Tony Cyr and Lawrence Stevenson.

REPORT ON INDIAN WELFARE

(Dept. of Citizenship and Immigration, Fiscal Year Ended March 31, 1952).

FAMILY ALLOWANCES payments made to Indians during 1951-52 amounted to \$3,619,075, an increase of \$135,568 over the previous year. As of December 31, 1951, families and Children receiving Family Allowances totalled 18,468 and 49,471 respectively. More than 86 per cent of the payments were made by cheque direct to the Indian families.

OLD AGE PENSIONS

Indians 70 years of age and over became eligible during the year to receive Old Age Security Pensions in common with all Canadians in that age group.

The estimated \$2,250,000 which will be paid annually to Indians 70 years of age and over in the form of Old Age Security is expected to have an important influence on the welfare of Indians of all age groups on the reserves.

Indians 65 to 69 years of age became eligible to participate in the benefits of the provincially-administered Old Age Assistance Act, and blind Indians were also made eligible to receive benefits under the Blind Persons Act of January 1, 1952.

As in the case of the Old Age Assistance Act, this latter Act is administered by the various provincial governments. In many provinces, the registration of Indians in both categories was put in motion.

BRITISH COLUMBIA

Among noteworthy Welfare projects in B.C., we note:

The acquisition by the Branch of 235.6 acres of land, of which 190 acres are arable and irrigated and known as the Fountain Ranch, located adjacent to the Fountain Indian Reserve, Lillooet, B.C., enabled the permanent establishment of seventeen families on acreages sufficient to maintain them through the production of cannery factory crops.

These families previously had found it necessary to accept seasonal employment, with little permanent gain, on fruit farms in the State of Washington.

A favourable reduction was noted in the annual migration to Washington of families from reserves in the lower mainland. A steady advancement was noted in the formation of potato and calf clubs among younger Indians on reserves throughout the interior and among students attending Indian residential schools, with favourable results in competitions at rural centres and agricultural fairs.

ALBERTA

More than 100 new dwellings were completed on the various reserves in the Province during the fiscal year, and repairs and improvements were made to approximately 200 Indian homes. Departmental assistance in this building program did not average more than 20 per cent of the cost, the balance being paid by the Indians themselves or through the assistance of band funds.

SASKATCHEWAN

There was a steady improvement in living conditions on the reserves. One hundred and fifteen homes were built and 184 repaired.

MANITOBA

Lumbering operations progressed favourably on many reserves, with eight mills in operation. The cut totalled 465,000 feet, and 893,700 feet was taken out under permit. Pulpwood brought excellent prices, and a fair cut was made at the Clandeboye and Fisher River Agencies. The shingle mill at Norway House turned out 51,200 shingles.

Housing was improved on many reserves with the construction of 154 houses and the repairing of 406 existing dwellings. The Indian contribution to this housing program amounted to \$34,371.

The effect of 38 active Homemakers' Clubs was apparent throughout the year on a number of reserves. Garment making, canning, and handicraft were sponsored by many of these groups, and such worthwhile projects as "paint-up" campaigns reflected credit to their communities.

ONTARIO

Many Indians, because of their substantial earnings, repaired and improved their homes. The construction program, which was initiated a few years ago, was continued at Golden Lake, Sarnia, and Christian Island, and extended to Saugeen and Kettle Point.

Surveys were made of the housing requirements on the Walpole Island and Cape Croker Reserves, and approval was given by the councils of these bands for expenditures from band funds for house construction and improvement to commence next year. During the past year at the Saugeen Reserve, 19 new houses were constructed and five were remodelled and repaired with cement foundations, brick chimneys, insul brick siding, and asphalt roofing. These were fully finished inside with rock wool insulation. The cost of this project was met entirely from band funds.

Departmental sawmills were operated by Indians under direction in the James Bay, Manitoulin Island, and Sioux Lookout Agencies. The produce of these mills was used to build or repair homes. One hundred and seventy nine new houses were built and 216 repaired.

Homemakers' Clubs, 18 in number, continued to play an active role in the social betterment of many reserves, with members

showing an increased interest in band affairs and in many cases taking an active interest in council elections.

QUEBEC

A woodwork factory was completed at Manawan in the Abitibi Agency, and a second sawmill was acquired. These units facilitated the housing program underway in that area. Five dwellings were completed and five more started.

In other agencies, welfare housing operations were responsible for the completion of 30 new homes and the repairing of others. A number of veterans obtained assistance under the Veterans' Land Act and creditable homes were erected under this plan, the largest number of units being at Caughnawaga.

The extension of salmon fishing at Bersimis realized good returns, the fish bringing 40 cents per pound despite the distance to markets.

Also at Bersimis, 25,000 cords of pulpwood were cut, bringing the Indian owners-workers good wages in return and increasing trust fund revenues by the timber dues resulting.

The Maniwaki Indians had their most active lumbering year on record. In cutting hardwood for plywood purposes, the band agreed to the allocation of 10,000 feet to each married man and 5,000 feet to each single man. Timber dues from this operation amounted to \$19,000.

Homemakers' Clubs were active on many reserves. Typical activities were those of the Congo and Maniwaki Branches, who conducted sewing classes, organized cemetery care, and distributed Christmas baskets to needy hospital patients.

NEW BRUNSWICK

The housing situation was improved considerably through the construction of 20 welfare houses and the repair of many others. A number were also built by Indian veterans under the Veterans' Land Act plan.

NOVA SCOTIA

Other than sustenance gardening, the occasional retailing of milk in small quantities, and a trend toward small fruit culture, agriculture played no great part in the livelihood of the Nova Scotia Indians. We note the introduction of sheep raising on the Chapel Island Reserve, through an individual revolving fund loan.

Approximately 300,000 feet of lumber was cut and milled, 150 squares of shingles were manufactured, eight houses were built, five of these under the Veteran's Land Act grant, and 50 dwellings were repaired on the various reserves.

At the Eskasoni woodworking shop, window and door frames,

doors and sashes, fishboxes, caskets, and interior finishes were made as required for use or sale. A handicraft shop was built at East Bay on Highway No. 4 in the hope of providing an outlet for Indian crafts. The broadened provisions of the revolving fund loan regulations were taken advantage of, and three applications were approved. Considerable work was provided for a number of Indian women in the manufacture of hospital clothing. Most of the money thus earned was immediately invested in the purchase of sewing machines. One new Homemakers' Club was formed on the Afton Reserve.

The two community stores did a creditable business. They retired their loans, are re-imburasing the Government in full for the manager's salary, employ seven Indian clerks and have made considerable profits.

PRINCE EDWARD ISLAND

The community store, an agency project financed through a revolving fund loan, had a difficult year, but managed to break even.

When it was possible to obtain ash, the potato basket project did well, but the project was at standstill for some time, owing to the inability to secure raw material as a result of the heavy snow.

Two welfare houses were constructed and twenty repaired. A newly formed Homemakers' Club got off to a good start.

YUKON

Twenty elk were brought from Elk Island Park, Alberta, and released in a favourable area some fifty miles north of Whitehorse.

Five buffalo, received as a gift from the Territory of Alaska, were released in the same region. The Indian Affairs Branch constructed a corral for the animals, but all other expenses were paid by the Yukon Government. Eventually, needy Indians will share some of the benefits of killing off the excess animals.

A survey completed during the year indicated that there were 348 registered traplines, Indian and non-Indian in the Yukon.

NORTHWEST TERRITORIES

Many of the bands living beside Great Slave Lake engaged in commercial fishing, particularly in the Hay River and Fort Simpson districts. Despite their fears to the contrary, the Indians found fish to be plentiful, and many adapted themselves to this new industry.



Samples of beautiful bead work done by the Kamloops B.C. Indian Women have won several prizes in various exhibitions.

COLORFUL CANADIAN FABRICS HAVE NATIVE BACKGROUND

When the first white fur traders paddled and portaged into Indian country in the dawn of Canadian history they were quickly attracted to the natives' extremely useful head-bands.

These pack sashes were long, narrow bands, patterned and braided of cord, bark and sinew. The Indian carried heavy loads by slinging the pack across his back with the band running around his forehead.

When the traders and coureurs-de-bois brought these tote bands back to their womenfolk a most colorful chapter was being written in Canadian industry. For the ladies, as was their wont even 350 years ago, started making changes.

Soon there emerged one of the first distinctively Canadian articles of clothing, the ceinture flechee, or arrowed sash, a brightly-colored waistband which was a mixture of the sash known to Europe and of the Indian's tote band. It was worn by the woodsman over outer-clothing when not being put to one of its many uses.

The sashes, together with matching, or at least equally as bright, woollen garters, also caught the Indian eye for color. Sashes and garters were easily traded for in-

credible amounts of glossy beaver pelts!

The ceinture flechee was made by a method of finger weaving, a form of braiding or plaiting. Long strands of very tightly spun wool were worked into sashes varying in length from 6 to 15 feet, about 6 to 10 inches wide and with fringed ends.

The traditional pattern used was a wide red band, or coeur, running down the centre of the sash, barbed along the edges in many colors like a series of arrow heads. Colors were obtained from vegetable, wood and indigo dyes.

At first the sashes were made in the individual settler's home, but eventually an industry developed—still in the home but on a more organized, commercial basis.

This enterprise centred around the little town of L'Assomption, northeast of Montreal, and the sashes became known as ceintures de L'Assomption, or ceintures de Saint Jacques de l'Achigan after the parish in which most of the sash workers lived.

CROWFOOT NEWS

CLUNY, Alta. — The Crowfoot boys won the Bow Valley Hockey League this winter; Crowfoot defeated Bassano 3 to 0; then, Gleichen, 11 to 1 and once more Bassano 4 to 1. For the second year, the Cluny Indian School has won the Bow Valley Hockey Trophy.

The Pee-Wees won a 3 to 2 victory over the Bassanos.

Among other events which are described in the "Crowfoot Golden Wings", which we have received through the courtesy of Miss Joan Solway, we read that a number of students went to see the Ice Cycles in Calgary; that a very successful Bingo party sponsored by the Crowfoot Students Union was held for the benefit of the new church, which is to be erected next year. Proceeds were \$200.00, and the Students Union already now has \$425.00 in the bank.

Wedding Bells:

Rachel Red Gun and John Yellow Old Woman exchanged the vows on January 31st. Best wishes of happiness!

26 Tribes Represented

CHICAGO, Ill. — 600 members of the American Indian Club of Chicago, belonging to 26 different tribes met recently in Chicago for their annual get-together.

These Indians came to the city from various reservations, under a re-location and employment project sponsored by the U.S. Bureau of Indian Affairs. The program has been under way for eighteen months.

While most of the Indians are Chipewas from Wisconsin and Minnesota, or Sioux from the Dakotas, some came as far away as Arizona and New Mexico; among these are Hopi, Navajo, Apache and Zuni, from the western desert regions.

The Bureau tries to get work for the Indians and then homes, near their work. They do not let them come off the reservation, unless work is found for them. Then the Bureau gives them transportation, a subsistence allowance until their first paycheck, and follows through with housing and schools for their children.

Out of those who came to Chicago, only a third have given up and gone back to the reservation.

Indian Olympics

On May 24, the first all Indian Olympic track and field sports will be held on the grounds of the St. Mary's Mission School when Indian athletes from nearly every school in B.C. will compete for valuable prizes.

The Third Buckskin Gloves Boxing tournament (all Indian) will be held April 10-11. Preliminaries will be staged on April 10th, in the beautiful new auditorium of St. Mary's Mission School, Mission City, B.C.

Flying Supplies To Indians Hunting North of Amos

An Indian Affairs branch agency officer, Superintendent H. Larivière, has been authorized to fly supplies to a band of Indians hunting north of Amos, Que., who may be short of supplies.

Mr. Larivière has been investigating the plight of the Indians hunting in an area about 70 miles north of his post.

He has authorization to fly supplies if the Indians are suffering hardship. The Indians received their normal Winter ration last Fall but may not have obtained supplementary food supplies when their furs were shipped out during the Winter.

Twins Born At Amos

AMOS, P.Q.—On March the 3rd, twins were born from Mrs. Joseph Matthew Rutherford, of Slendid Island, on the Harricana River, 70 miles north of Amos.

The mother was taken into the Amos Hotel Dieu Hospital, by plane, accompanied by Nurse Tardif. The children were baptized at the Hospital by Father Lanther.

Misses Mariette Cinq-Mars, Yolande Roy and Laurette Tardif were godmothers.

Frozen Meat Believed Fatal

EDMONTON. — Dr. M. M. Cantor, Alberta's chief coroner, said he believes frozen meat that had been thawed and eaten was responsible for the deaths earlier this week of four Indians on the Rocky Mountain Forest Reserve near Nordegg, 130 miles southwest of Edmonton.

Loyalty To The Queen

YELLOWKNIFE, N.W.T.—When Right Honourable Vincent Massey visited Yellowknife, N.W.T., the Dog Rib Indians had an interview with him during which they begged him to express their loyalty to Her Majesty Queen Elizabeth II.

We acknowledge receipt of a letter from Eugene Kishane, of St. Philips, Sask., who reports on March the 16th an interesting letter, which we will published in our April issue.



Friday, April 3rd marks the most solemn and saddest day in the religious history of the world.

Christ, Our Saviour, died for our sins and accomplished his work of Redemption on Calvary's hill.

QU'APPELLE INDIAN SCHOOL CHRONICLE

LEBRET, Sask.—An amateur night, sponsored by Art Obey, was held in our Auditorium, February 4th; proceeds amounted to \$100, for the baseball club.

On February 22 we had the visit of "Iron Jaw" Landry, famed strong man, who has won worldwide acclaim. He performed his stunts before a capacity crowd of 500.

Ice Cycles:

On Feb. 11, the high school girls came to Regina to attend the 1953 Ice Cycles; the whole show, comments Lorraine Bruyère, "was a delightful escapade into Fairyland. The special feature of the evening was the enactment of "Cinderella". It was much similar to the Warner Bros. picture we had seen previously. We are grateful to Father Principal for giving us this rare treat."

St. Valentine's:

A skating party was held in the senior boys' rink on St. Valentine's Day, reports William Dumont. Music was handled through the public address system. Waltzes, marches, were enjoyed by all. After the party, Inncheon was served in our Gym; the "Queen of Hearts" and the "King of Spades" had the place of honour. Marie Rose Delorme and Ernest Scott received most Valentines; the King and Queen had been elected by the students. Thomas Desnomie and Joan Pratt were the winners of the skating awards for the evening.

Hockey:

Our High School Intermediates won 5 to 4 over the South Qu'Appelle Mohawks, on January 31st. On February the 3rd, the Mohawks

Fort Frances Current Events

BIRTHDAY PARTY

February 28 was marked by a party in honor of Alex Medicine, sixteen; the girls were invited, games were played and an old-time dance was held at which Miss Doyle, teacher at Whitefish Bay IDS, was our guest of honor.

Stewart Mainville, Gr. VIII.

Valentine Masquerade

Our skating rink was the scene for the Valentine Day Masquerade, as described by Jane Morrison and Elaine Mainville:

"Witches, queens, whatever way they were dressed, it was very hard to recognize any of these queer looking figures for no one spoke. Father Principal sent for the little ones to take a look at us. Very few of them recognized any of us and some were afraid of us. This meant our masquerade was a success."

Hilda Wilson Passes Away

"On the evening of February 15th, as we were doing our work, the bell rang and Father Principal told us through the public address

won over our team with a 9-8 score.

Feb. 3rd, our Midgets met Yorkton with a loss of 9-4. A return game on the 14th was a game won by Yorkton with a 12 to 1 score.

Meanwhile, the bantams swamped the Melville crew 7 to 2, on January 28, with Vincent Bellegarde scoring three goals.

Feb. 1st, the bantams went to Moosomin, Sask., and were defeated 6 to 1. Again on Feb. 3rd, at Fort Qu'Appelle, a loss of 3 to 1 was registered. As a matter of consolation, the Lebret boys scored a 7 to 2 victory against the Fort Qu'Appelle Sioux Team on Feb. 27.

H. Strongeagle,
Sports Corr.

What Is A Catholic?

by John Cogley

Do Catholics believe theirs is the only true religion ?

Yes. The idea of many different true religions, all holding different—often contradictory—doctrines about God and man strikes the Catholic as illogical.

But, by "the only true religion," Catholics do not mean that they alone are the children of God or that only Catholics are righteous and God-fearing. Nor do they believe that only Catholics go to heaven. Pope Pius IX wrote: ". . . those who are ignorant of the true religion, if that ignorance is invincible, will not be held guilty in the eyes of the Lord." Catholics believe that in the sight of God all who love Him and sincerely desire to do His will are related in some way to the Church which His Son founded and so can be saved.

What are the chief differences between the Catholic and Jewish faiths ? The Catholic and Protestant ?

Catholicism and Judaism share the belief in God the Father, in the brotherhood of man and in the moral teachings of the prophets. The big difference is that Catholics believe that Jesus Christ was the promised Messiah, true God and true man. They believe that mankind was redeemed by Christ's atonement, though individual men must still work out their own personal salvation by faith and good works. Catholics believe that with the coming of Christ all races and nations became "chosen people."

Protestants believe in private interpretation of the Bible. Catholics believe that the Church is the divinely appointed custodian of the Bible and has the final word on what is meant in any specific passage. The Church guards orthodoxy and passes down essential Christian tradition from one generation to another. Most Protestants affirm the "priesthood of all believers," in opposition to the Catholic idea of a specially ordained priesthood.

Protestantism provides for a greater variety of opinion on such matters as divorce and birth control, which Catholics feel have been settled once and for all either by natural law or by revelation.



Missionary Association of Mary Immaculate

RECEPTION OF NEW MEMBERS:

From Feb. 6 to 19 Rev. Father R. Beauregard, provincial director, visited six schools and one parish for the purpose of receiving new members into the Association. 368 new members were enrolled in the first degree of the Association and about 40 in the second degree.

On Feb. 6, 15 pupils of St. Margaret's Indian School, Fort Frances, were given their membership card.

On Feb. 11, 56 of St. Mary's Indian School, in Kenora, were enrolled as first degree members.

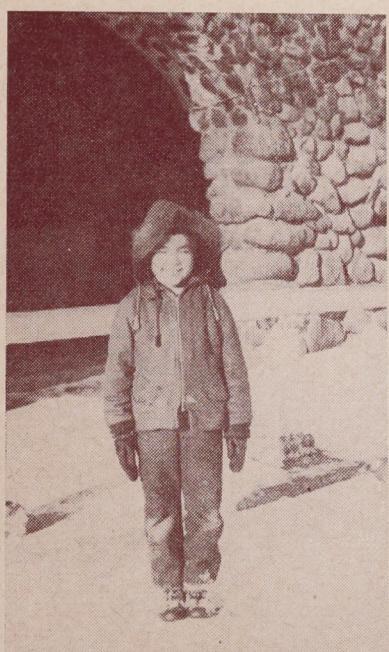
On Feb. 17, 84 were enrolled to the first degree and 8 to the second in the Lebret Indian School. While on Feb. 19, 34 new Associates were welcomed in the M.A.M.I. in the Lestock Indian School.

FORT ALEXANDER:

The adult members of the Association who were in the second degree were cordially invited by Father Plamondon, local director of the M.A.M.I., to a well-planned supper which was held in the Community Hall.

After supper Father Plamondon spoke on the three aims of the Association which are: 1st, to co-operate in the work of the Oblate Missionaries, 2nd, to pray for vocations to the priesthood and the religious life especially from among the Indians, 3rd, to have a greater devotion to Mary Immaculate.

In addition to the M.A.M.I.'s ordinary program a monthly VOCATION DAY is held. In the morning we have a high Mass to ask God to know and follow our vocation. During the day Father Plamondon visits each class and talks on this important subject. He makes us pray for priests, brothers and sisters from the reserve.



A future member of the M.A.M.I. standing before our Lady's shrine, Fort Alexander, Manitoba.

In the evening we either have a show on the subject or a vocation meeting attended by such distinguished guests as His Excellency Bishop Bonhomme, Rev. Father Principal, Father Plamondon and Mr. William Bruyère, the Chief.

LEBRET INTERMEDIATE GIRLS:

We made a big graph on the statistics of Catholics, Protestants and Pagans in the world. Then each pupil made one for his catechism scribbler.

We are trying hard to respect God's home — the chapel. The slogan this month is to put our hand on our mouth if we notice that we or others are talking in the chapel.

During meetings we dramatize the scenes of the mysteries of the Rosary and those of each Sunday's Gospel.

ST. MARY'S INDIAN SCHOOL, KENORA:

For the Church Unity Octave the senior boys and girls made posters which were placed in their respective playrooms and halls. Everyone had a special day of prayer including mass, communion, beads at the chapel for the intentions of the Octave. The Octave prayer was cut out of the bulletin and pasted on our desks so we could recite it often in the day. The same is done with our prayer and intentions of the month.

Hearty thanks to our kind missionaries who were so good as to spare a few minutes to answer our letters: Rev. Father Provincial, Fathers Beauregard, Plamondon, Lazure, Guy de Bretagne, Delaye and Benoit.

Winning Battle Against T.B.

PRINCE RUPERT, B.C. — During the month of October no deaths from tuberculosis occurred among British Columbia's Indian population, said Doctor J. D. Galbraith, Superintendent of the Miller Bay Indian Hospital.

There are now in Canada 22 Indian tuberculosis hospitals of which 3 are located in B.C.: Coqualeetza, at Sardis, Miller Bay, at Prince Rupert, and Nanaimo; between the three, there are 2,000 beds for the treatment of tuberculous Indians.

While in 1946 there were 197 deaths from T.B. among the B.C. Indian people, in 1952 the total number was less than 50.

Father Renaud writes...

to all Indian boys and girls attending Residential Day schools throughout the country.



Dear boys and girls!

Toronto, March 8, 1953.

I am confined in a hospital room in Toronto these days, due to a surgical operation performed on both feet a month ago. Nothing serious, however, just a matter of time and patience.

WHAT, NO INDIANS?

St. Michael's Hospital is definitely one of the best in the whole country. It's a big place, with beds to accommodate 900 patients and with all the specialized departments to cure their different diseases and bodily ailments. (O come now! This is not such a big word; look it up in your dictionary!)

The only thing wrong with the hospital, I would say, is that there is not a single Indian on the whole staff. Of course, the fault does not lie with the hospital since, as yet, there are so few Indian boys or girls who have taken up medicine, laboratory work or nursing as a career.

In fact, I bet there are very few hospitals in Canada who have qualified Indians on their personnel, even those servicing Indian communities. Besides, I doubt if there is even one of the many nursing stations of the Federal Indian Health Services that is staffed with native registered nurses. (I gladly stand to be corrected by the Indian Health Services Director if I'm wrong on this point.)

WHY NOT YOU? . . .

Don't you think that this situation has lasted long enough? There are many different positions and jobs just within the Indian Health Services; yet there is not one of them that could not be held by any one of you if you would only set your heart to it

WHY DON'T YOU?

Sure it will mean going on with your studies, pulling through High School and then from two to maybe six years of constant work to become a nurse's aide, a registered or public-health nurse, a laboratory technician or X-ray operator, a doctor, dentist or surgeon, and so on.

But it takes just as much time and effort to set up a good business, to learn a trade, to operate a farm or ranch successfully, or even simply to find a husband or wife and establish a real home.

OPPORTUNITIES GALORE!

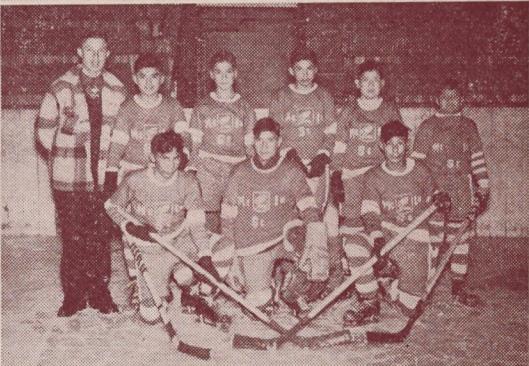
Think of all the good you could do for your own people if you were in charge of the local nursing station, or on the staff of the closest hospital or sanatorium or even in charge of a Government service in Ottawa!

There's really nothing to stop you once you make up your mind about it; you can rest assured that everybody will help you along and will congratulate you once you make the grade!

So think of it, boys and girls, and let's have more of you sail right through High School and other years of specialized studies to become doctors, nurses and other health specialists looking after the medical needs of Indian communities and of the whole country.

O.G. Renaud O.M.I.

FORT FRANCES TAKES I.R.S. HOCKEY HONORS



FORT FRANCES, Ontario. — At a bantam Hockey Tournament held in Kenora, Feb. 27-28, between five Indian Residential schools in Northwestern Ontario, the Fort Frances team took individual and team honors. It received the Doctor Ferguson Trophy, while Elroy Jourdain won medals for being the best player and highest scorer.

In the above picture we see top row, left to right: St. Mary's (Kenora R.C. Indian School); center, Mayor Pitt shaking hands with Elroy Jourdain, of Fort Frances, while Freddy Kelly of Kenora looks on; left Cecilia Jeffrey Indian School team; bottom row, left to right, Sioux Lookout; center, Fort Frances,

with Father de Varennes, Principal, and left, the McIntosh team.

In the first playdown, the Fort Frances lost to St. Mary's 3-1; tied Sioux Lookout, 3-3; defeated McIntosh, 4-0, and Cecilia Jeffrey, 3-0. In the semi-finals, Fort Frances defeated St. Mary's 2-1, and Sioux Lookout 5-3, in the finals.

Victory for Fort Frances!

FORT FRANCES, Ontario. — Raymond Morrison, a pupil of Fort Frances I.R.S., describes the semi-final game thus:

"St. Mary's boys took the lead about two minutes before the end of the game. Jos Shebagigit took a pass from Raymond Morrison and made no mistake about it; he scored. Overtime was played during which Elroy Jourdain of the Fort Frances Habitants scored on a re-bound from Alfred Morrison.

Meanwhile, Cecilia Jeffreys and Sioux Lookout's Black Hawks having played their game with a 3-0 score for the Hawks, the Fort Frances Habitants played the Sioux boys for three full periods; the first period was slow, the Habitants getting the first goal scored by Raymond Morrison. At the two-minute mark, Elroy Jourdain scored on a pass by Alfred Morrison; at the four-minute mark Jourdain scored again, Alfred Morrison getting the assist. Period ended 3-1.

The second period was faster, two scores were goaled, one for each team. In the last period, each team also got a goal apiece, the game ending 5-3. Our star player was awarded two medals.

We wish to thank our devoted coach for training us to well, also the staff of St. Mary's for giving us such a grand welcome."

Raymond Morrison

INDIAN REFORM URGED IN U.S.

Interior Secretary Says Government Record Bad

WASHINGTON, March 2. — Interior Secretary Douglas McKay said yesterday the U.S. government's record in Indian affairs has been bad for 125 years and urged "full citizenship with full responsibilities" for the estimated 400,000 Indians still on reservations.

The cabinet officer said, however, "you can't change times overnight."

He said he thought his proposed Indian reforms could be accomplished "but I wouldn't say in a day or in five years, or 25 years, but we should be making progress."

The subject came up during McKay's appearance on a television program.

McKay was asked "why after all these years must the first American still be kept on reservations?"

The cabinet officer replied:

"That is one of the things I am not very happy about."

"I think our record of 125 years has been bad. The Indians are still some 400,000 on the reservations."

"I think the first thing should be the education of the children in public schools rather than reservation schools."

"The Indians should have a chance to make their own living and should have full citizenship with full responsibilities."



Chief Benaiswegesikik, Ojibway from the Spanish River Reservation, in Ontario, has been for more than 20 years a lay reader in the Anglican Church and chief councillor of his band. He was recently ordained as an Anglican minister and will be known as the Reverend Douglas Sissnah. (His Indian name means "Thundering Skies".)

Women Gain Influence

CALGARY. — Willa Broderick, social service worker for the Indian Affairs department, says that Indian women in Alberta are gaining importance in the tribe.

While always before in history the Indian woman has been the slave in the family, she is just now beginning to develop her reticent, insecure personality.

Miss Broderick claims the Indian woman is showing signs of general advancement and many appear more eager to make their way in the white man's world.

The Indian economic system, however, still remains on a "feast and famine" basis, with families spending all their money, eating all their food, and generally making no plans beyond the immediate future. But, says Miss Broderick, "we are trying to teach the younger Indian generation to establish a more economical system."

In one case she noted one Indian woman was encouraged to can fruit and vegetables, only to find that the family used up their entire winter canning supplies within two weeks while fresh food was still available.

The Indian family unit, however, is slowly changing, making it less inclusive of in-laws. While the crammed tepee with several family generations still exists, it is gradually being replaced by more and more well-cared-for cottages.